



Early Journal Content on JSTOR, Free to Anyone in the World

This article is one of nearly 500,000 scholarly works digitized and made freely available to everyone in the world by JSTOR.

Known as the Early Journal Content, this set of works include research articles, news, letters, and other writings published in more than 200 of the oldest leading academic journals. The works date from the mid-seventeenth to the early twentieth centuries.

We encourage people to read and share the Early Journal Content openly and to tell others that this resource exists. People may post this content online or redistribute in any way for non-commercial purposes.

Read more about Early Journal Content at <http://about.jstor.org/participate-jstor/individuals/early-journal-content>.

JSTOR is a digital library of academic journals, books, and primary source objects. JSTOR helps people discover, use, and build upon a wide range of content through a powerful research and teaching platform, and preserves this content for future generations. JSTOR is part of ITHAKA, a not-for-profit organization that also includes Ithaka S+R and Portico. For more information about JSTOR, please contact support@jstor.org.

Christian form not found in the Koran? M. Casanova himself is forced to admit (p. 69) that that part dealing with the Antichrist and with the return of Jesus is conspicuously wanting; and he can only add "the silence of the Koran seems to be an enigma." If the chief Christian elements are missing, the residue remains Jewish, as anyone can see who will cast a glance into the works of Bousset and Charles dealing with the religious thought of post-Biblical Judaism. And if the influence of Christianity, in whatsoever form it may have been, had been as great as some scholars imagine it to have been, the rôle of Jesus would not have been confined in the Koran to that of a simple prophet. M. Casanova takes refuge in the supposition that passages that went farther than this have been cut out, and that the few that did remain have been "semée discrètement dans la vaste champ des sourates pour en affaiblir la portée." This reminds one of the polemical writings of the Mohammedans against the "*ahl al-Kitāb*." It is very special pleading and will hardly convince scholars.

I have ventured to dwell upon some of the points in regard to which it seems impossible to agree with the learned author. But I hasten to add that there are many fine and penetrating observations scattered throughout the book, which is written with a profound knowledge of the subject. Even where he is not convincing, M. Casanova has given much food for thought and has paved the way for a more intense study of the Koran, which must be fruitful in furthering our understanding of Islamic origins.

RICHARD GOTTHEIL

COLUMBIA UNIVERSITY, N. Y.

A HISTORY OF ISLAM¹

The indefatigable author of the *Annali dell' Islam* has commenced in this *Chronographia Islamica* a work that must prove very useful to all who have an interest in the life of the Arabian prophet and in the history of Early Islam. The monumental *Annali*, of which five volumes have already appeared, are planned to reach up to thirty volumes—a herculean task for any one man to lay out for himself. But upon the hard and extensive plan which Prince di Teano has elected to follow, these thirty volumes will bring the history of his subject no farther down the path of time than to the year 132 A.H., and the mass of material which he has collected for the period beyond that date would probably, according to all human calculations, be lost to the scientific world. In order to place this material at the service of scholars, or at least to indicate where it can be found, he has

¹ *Chronographia Islamica, ossia riassunto cronologico della storia di tutti i popoli musulmani dall' anno 1 all' anno 922 della Higraph (622-1517 dell' Era Volgare), corredato della bibliografia di tutte le principali fonti stampate e mano scritte. Compilato da Leone Caetani, Principe di Teano, Deputato al Parlamento. Paris: Librairie Paul Geuthner, 1913. Fascicolo I: Anni 1-22 H. . . . Pp. xiv +255.*

conceived the idea of publishing, concurrently with the *Annali*, a short résumé of Mohammedan history from the year 1 of the Hijrah up to the year 922 A.H., the date of the conquest of Egypt by the Turkish sultan Salim I. Each year is treated as a separate chapter; each event or series of events in the year receives a separate number. In such wise, the student has before him the chief facts that may engage his attention, not only as regards each part of the Mohammedan world, but also in contemporary Byzantine history. Prince di Teano thinks always in large quantities, and carries out his thoughts along lines that are equally as large. By keeping two printing offices at work at one and the same time, he hopes to complete the *Chronographia* in eight or nine years.

Anyone who has made investigations into the early history of Islam knows how baffling a task it is; how difficult is a study of the sources. Most of the printed works have to be used in editions gotten out at Cairo or at Hyderabad; where, at the very best, the typography is badly executed upon indifferent paper, and where the thought of providing indices never presents itself to the mind of the editor. In practice, every reader is forced to make his own index. Add to this the fact that some of the principal sources are still in manuscript, and it will become apparent immediately how much time and effort must be wasted in preparing the material and the tools with which the work is to be done. By giving the authorities for each single event, Prince di Teano has made it possible for us to find with readiness and dispatch what the original sources are. The new method of direct photography on bromide paper has made it possible for the author to indicate with precision many manuscript sources. I remember well, when spending an hour with the author in 1910, the long rows of photographic reproductions that filled a whole book-case in the beautiful library of the Palazzo Caetani in Rome.

In addition, at the beginning of each year a comparative table of dates is given, in which the Christian day of the month is placed directly opposite the Mohammedan day, thus sparing the student the trouble of working out difficult mathematical problems. More curious is the return to the old Arabic method of writing annals—known to us, e.g., from Abū al-Maḥāsin—where, after the events that happened in the year have been recorded, a list is given of the prominent men who died in that year. The value of such lists is, however, enhanced by the rich bibliographic references that are added.

That all this has been done with great care and with much accuracy need hardly be added. We are accustomed to that in any work undertaken by Prince di Teano. And where so much has been given, it would be ill grace to ask for more. But in some cases, where there are several editions of a work, an indication might have been given as to the one cited; e.g., Bukhārī's *Ṣaḥīḥ*, Siyūṭī's *Ḥisn al-Muḥāḍarah*. Some slight additions to the literature might have been made, e.g., on the *Minbar* (p. 66, No. 28;

p. 80, No. 32), al-Ḳalkashandī, *Subḥ al-a'shā*, p. 252; Praetorius in *ZDMG*, LXI, 617, etc., p. 80. No. 33, p. 82. No. 53, on Ḥātim al-Ṭā'i the editions of his *Dīwān* by Hassoun, London, 1872, by Schulthess, Leipzig, 1897, and the Cairo ed. of 1876, as well as the additions of Geyer, *WZKM*, XII, 308; p. 95. No. 49, the editions of Umayyah ibn abī al-Salt's poems by Schulthess, Leipzig, 1911, by Power in *Mélanges de la Faculté orientale*, Beyrouth, I, 197; V, 145 and I. Frank-Kamenetsky's *Untersuchungen über das Verhältniss des Umayyah . . . zum Qoran*, Dissert., Königsberg, 1911; p. 110, No. 3, on the death of Mohammed, Casanova's interesting, though not convincing, *Mohammed et la fin du Monde*, Paris, 1911; p. 116, No. 20: "Maometto, sua descrizione personale e biografica." In the mass of accounts that have been written of Mohammed, it is of course difficult to choose a certain number for reference. But we could well have done without Fontaine, Garde de Dieu, Lamartine, Washington Irving, Price, E. Bosworth Smith, etc., and have had in their place Syed Ameer Ali's *Critical Examination of the Life and Teachings of Mohammed*, London, 1873 (a Mohammedan's view in English dress); Nöldeke's *Das Leben Muhammed's*, Hanover, 1863; Weil's translation of Ibn Hishām, Stuttgart, 1864; Barthélémy St. Hillaire's *Mahomet et le Coran*, Paris, 1865; Lamairesse and Dujarric's *Vie de Mahomet*, Paris, 1897; Reckendorf's *Mohammed und die Seinen*, 1907, and Khuḍari's *Nūr al-yakīn fī sīrat sayyid al-mursalīn*, Cairo, 1902 (a short and interesting biography in Arabic); p. 227, No. 12, "Fragments Coptes pour servir à l'histoire de la Conquête de l'Égypte par les Arabes," in *JA*, XII (1888), p. 361; al Kindī might have been cited in the ed. of the first part by König, New York, 1908.

These are stray ears which any gleaner may pick up who comes after him that has harvested. We shall look forward with eagerness to the parts which are to follow, in the hope that this great work may be finished within the time set by its learned author.

RICHARD GOTTHEIL

COLUMBIA UNIVERSITY, NEW YORK

EXCAVATIONS AT BOGHASKÖI

This volume¹ forms No. 19 of the scientific publications of the Deutschen Orient-Gesellschaft, and is the last work of the late eminent archaeologist, Dr. Puchstein. Puchstein did not live to see the work through the press, so that his labors were necessarily supplemented by others.

The Orient-Gesellschaft was fortunate to secure the services of the able explorer of Baalbec, and his early death is a great loss to science. The work at Boghasköi was under the general direction of Makridy Bey, but the

¹ *Boghasköi, Die Bauwerke*. Von Otto Puchstein unter Mitwirkung von Heinrich Kohl und Daniel Krencker. Mit 111 Abbildung im Text und 50 Tafeln. Leipzig: J. C. Hinrichs'sche Buchhandlung, 1912. Pp. iv + 180 + 50 Tafeln folio. M. 66.